i) fyvmq avrri eavrvj raf. l^oSoi/Cj oyjc e/c Nature finds out ways to itself, not by ratiocination. — But there. is nothing more affirmed here concerning nature by Hippocrates, than what might be affirmed likewise of the Aristotelic and Platonic nature, which is supposed to act for ends, though without consultation and ratiocination. And I must confess, it seems to me no way misbecoming of a Theist, to acknowledge such a nature or principle in the universe, as may act according to rule and method for the sake of ends, and in order to the best, though itself do not understand the reason of what it doth ; this being - still supposed to act dependency upon a higher intellectual, principle, and to have been first set a work and employed by it, it being otherwise non-sense. But to assert any such plastic nature, as is independent upon any higher intellectual principle, and so itself the first and highest principle of activity in the universe, this indeed must needs]be, either that Hylozoic Atheism already spoken of, or else another different form of Atheism, which shall afterwards be described. But though Hippocrates were a Corporealist, yet we conceive he ought not to lie under the suspicion of either of those two atheisms ; fprasmuch as himself plainly asserts a higher intellectual principle, than such a plastic nature, in the universe, namely an Hera-clitic corporeal God, or understanding fire, im-

mortal, pervading the whole world, in

these **words;** AOJC&E SI ^ot 5

«Ar+ 1 *n* *f\' ' * • * *' 9 • | * ~ |

sept. i. p. *aVavarov re wm,* /cat *vouv* .Travra, /cat *opyv,* /ecu oper. a/cavetv, /cat ftS^at Travra ret ovra /cat *ra* jusX-

j Xovra <W0ai- It seems to me, that that
which is called heat or fire is immortal and OBI-